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contrary, the first object of life is to get food, and to get food one must have gold. To get this gold, work must be given in exchange. But there is no relation between the supplies of gold and work. Hence the machinery must be, and is, continually out of adjustment. As Lessing wrote in "Emilia Galotti," "Die Kunst geht nach Brod." So does everything else sooner or later. By means of gold great power is often placed in the hands of the ignorant, and much harm wrought. Anything to which a value in gold cannot be assigned is more or less without position, although it may be really of the highest value to us. Not intrinsic value, but exchange value in gold, determines the worth of objects, thoughts, or actions. Many new thoughts can thus have no value in gold. Unhappiness, misery, destitution, and crime may have their origin in this perversion of the uses of gold. It strikes the strings of human feeling till minor harmonies ring out like a devil's counterpoint on the psalm of life.

Exactly what will happen when chemists succeed in producing at will the rare metals, it is impossible to predict, but that there will be a far-reaching readjustment of values is evident. Some sort of medium or standard of value is needed in order to enable business to be transacted, but such a standard need not consist of a rare metal or other substance, whose value is in large part extrinsic. It should rather consist of some arbitrary unit of adjustment, such as are those used by scientific men. It would expand this paper far beyond its proper limits to undertake a discussion of such an adjustable standard of comparison, for it would involve a discussion of the whole subject of political economy; but it is well worth consideration, and in time will demand attention from our best minds.

PETER TOWNSEND AUSTEN.

III.

THE MANNERLESS SEX.

PERHAPS it were best to say at once that woman is referred to under this title, that the reader may not remain one moment in doubt which sex is meant. The phrase, "the gentler sex," is, I consider, a most misleading one as applied to women, and I have been led to assume as a result of my personal observations that the title given to this paper is, on the whole, the most purely descriptive of woman.

I am very well aware that to declare an absence of good manners in woman is to run decidedly counter to received opinion on the subject; but I maintain that this same "received opinion" is founded on a basis that is very largely imaginary. The world has been told for so long a time that it is woman who supplies the restraining, softening, and refining influences at work in human society, that it has in great measure come to believe the assertion most implicitly, even in the face of a strong current of testimony setting quite the other way. Men believe it, or affect to believe it, from considerations of gallantry. Women believe it without question.

It is my purpose here to assert that, however great an influence may be exerted in behalf of the conservation of manners by exceptional women, the statement that woman in general is the refiner of manners is, in any large sense, an utterly false one. Furthermore, I have no hesitation in declaring that the code of manners followed in public by the average woman is disgracefully inconsiderate, superlatively selfish, and exasperatingly insolent; such a code, in fact, as would not remain in force among men in their intercourse with one another for one half-hour.

Regarding the rudeness of women in their intercourse with the world at large, I shall refer, in passing, to a few forms of it which have doubtless forced themselves upon the attention of very many persons who can readily furnish illustrations drawn from their own experience:

First—The indifference with which a woman will contemplate the fact that the convenience of others has been sacrificed to her caprice. Very observable in *young* women.

Second—The needless delay a woman often causes in making her appearance when visitors have called upon her. Most commonly noticed among women who are no longer classed as girls.

Third—The unwillingness of a woman to wait for another to finish speaking before beginning to speak herself. Characteristic of nearly all women.

Fourth—Woman's failure to recognize the importance of an engagement. Most noticeable among women who have the fewest social duties.

The rudeness of women to men is, for reasons which will be sufficiently obvious to the discerning reader, less common than that of women to each other, but it is too frequent to be suffered to pass without comment in this place.

The behavior of women in the horse-cars has received in certain particulars rather more attention than I think it has deserved. The charge has often been brought against women that they have accepted seats in the cars without acknowledging the courtesy of the men who rose up to accommodate them; but, so far as my observation goes, the charge is not wholly borne out by the facts, although the man who has given up his seat usually fails to hear the acknowledgment in his haste to escape to the car platform. Something might be said against the custom practised by many women of entering a car filled with men and relying on the gallantry of the occupants to give up their seats, instead of waiting for a car offering better seating capacity; but until railway authorities provide better accommodations it will not do to be strenuous on this point. Much more might be justly said against a favorite custom with many women, which consists in delaying an open car for several moments while they debate which one of two or more shall enter the car first. What does it matter to them if the men on board are in haste to get to their business? They have the satisfaction of knowing that every one on the car has lost one or more minutes by their senseless, amiable wrangling.

Let us look at a more flagrant instance of woman's rudeness toward her fellow-man. We will suppose ourselves in a railway station in which a number of men are in line before the ticket window. A woman enters and, instead of taking her place at the foot of the line, goes to the front at once and informs the agent that she wants a ticket to Evercrech Junction by way of East Cato. Sometimes she adds that she is in a great hurry. She either cannot or will not understand why she is sent to the foot of the line, and when she arrives before the ticket window again, she becomes voluble over her grievance, and, after securing her ticket, remains to ask a number of questions, the answer to any one of which she might learn from the railway time-table she holds in her hand, or from the porters at train doors. That any one is waiting behind her whose time is presumably as precious as her own is nothing to her, and if asked by the agent to make room for the next person, she is overwhelmed by what she terms his impertinence.

There is not a person who reads this who cannot recall similar scenes, I am very sure. At the post-office or any other place where the invariable rule is "first come first served," woman endeavors to reverse this rule in her own favor, and, failing to secure this reversion at times, she sets down the fact to man's lack of gallantry.

Towards men of a rank which woman considers beneath her own she is often shamefully inconsiderate or shockingly impertinent. I have more than once in English railway stations seen porters, while staggering under the burden of heavy trunks, stopped by women who kept them standing several moments while they put to the unfortunate victims questions which would much better have been asked of the station master or of unemployed porters close at hand. But what of that? It is the duty of porters to be civil when questioned, no matter what Atlas-like load is crushing their shoulders. Then, too, I have witnessed American women browbeating persons whom they termed their "tradespeople" in a manner which would have resulted in their being knocked down had they been men, and which made one regret the desuetude of the ducking-stool which they richly deserved.

It were useless to multiply instances in illustration for this part of my subject. To put it briefly, a very great number of women in their relations with men presume upon the privileges of their sex, the degree of presumption depending very often upon the rank of the persons with whom they are brought into contact.

Perhaps the most common example of the ill manners shown by women to each other is the habit, in which they seem to take much delight, of saying spiteful little things to one another. Du Maurier has lately satirized this trait very cleverly. The sisters Tiptylte are represented in his drawing as taking a sociable cup of tea with their friend, Miss Aquila Sharpe. On their informing her that they mean to attend

Mrs. Masham's fancy ball as Cinderella's ugly sisters, wearing false noses on that occasion, Miss Sharpe commends their plan as most excellent, but adds : " But why false noses ? " The artist's satire will not be called exaggerated by any one who has noted the unfeeling, spiteful onslaughts with which most women diversify their intercourse with one another.

But it is when fair woman goes a-shopping that she becomes least admirable. Then her hand is raised against every woman who crosses her path. From the moment she pushes open the swinging doors of the first retail shop she enters, and lets them fly back into the face of the woman behind her, till she reaches her home again, she has laid herself open at every turn to the charge of bad manners. She has in her progress made tired clerks spend hours in taking down goods simply for her amusement, when she has not the smallest intention of purchasing from them. She has made audible comments upon " the stupidity and slowness of these shop girls." She has swept off from loaded shop counters with her draperies more than one easily-damaged article, which she has scorned to pick up and replace. She has jostled against other women and met their indignant looks with a stony, not to say insolent, stare. She has needlessly blocked the way when others wished to pass her. She has carried her closed umbrella or sunshade at an angle that was a perpetual menace to any woman who came near her. She has put up her glass and stared haughtily through it at the gown of the woman next her at the bargain-counter. In her shrill, penetrating voice, she has discussed in the most public places gossip reflecting more or less injuriously upon other people. She has, in short, done very little that she should have done, and very, very much that she ought not to have done; yet she returns from it all with a serener conscience than a mediæval saint coming home to the convent after a day particularly well filled with meritorious deeds. She will tell you complacently that a man can never learn to shop like a woman. And man can never be too thankful for his inability in this particular direction.

It is needless labor to recount in detail instances of woman's rudeness to her fellow-woman. They can be supplied from the reader's own experience in numbers great enough to justify the truth of the assertions made in this paper, and I have no desire to dwell at length on the subject.

I do not mean to declare in broad terms that man is mannerly while woman is not, for I observe with regret in many of my own sex an indifference to the rudimentary courtesies which is fatal to their reputation for good manners, and I recognize in many women a watchfulness for the rights of others, a gentleness in the assertion of their own, that deserve a respect little short of veneration. What I do insist upon, however, is this : that in public the average woman shows an inconsiderateness, a disregard for the ordinary courtesies of existence (which amounts sometimes to positive insolence), to a degree which is not anywhere nearly approached by the average man.

The reason for this difference in the behavior of men and women I do not propose here to discuss. I will not say, for instance, that man is altruistic and that woman is selfish, because I do not believe in any such putting of the case. But I leave for others the task of pointing out the causes of this difference between men and women, and indicating, if they will, the remedy for the present state of affairs, and content myself in this article with a brief presentation of the subject, in the hope that its healthy discussion may induce a reform in the public manners of our sister-woman.

OSCAR FAY ADAMS.

IV.

CHILD-SAVING LEGISLATION.

ONE of the most interesting phases of social advancement in this country in recent years is the legislation for the protection of children. Such legislation has two aspects. Its first purpose is the amelioration of the conditions of child life among the pauper and criminal class, the protection of children from all forms of cruelty and misuse, from motives of humanity. All statutes prohibiting the employment of children under twelve years of age, or in severe or dangerous vocations, as rope-walkers, acrobats, gymnasts, circus-riders, or for indecent exhibitions, or for